GOD and the KING:

OR,

A Dialogue ſhewing that our Soueraigne Lord King IAMES, being immediate vnder God within his DOMINIONS,

Doth rightfully claime whatſoeuer is required by the Oath of ALLEGEANCE.

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BIBLIOTHECA BODLEIANA

God

GOD *and the* KING:

OR,

A Dialogue ſhewing that our Souerzigne Lord KING IAMES, being immediate vnder God within his Dominions, doth rightfully claime whatſoeuer is required by the Oath of Allegiance.

Theodidactus.

OU are well met friend Philalethes; your countenance & geſture import that your thoughts are much buſied: What may be the occaſion of theſe meditations?

Philalethes. Somewhat I heard this euening Prayer from our Paſtor in his Catechiſticall Expoſitions vpon the fifth Commandement, *a Honour thy Father and thy Mother*. who taught, that vnder theſe pious and reuerend appellations of *Father* and *Mother*, are compriſed not onely our naturall parents, but likewiſe all higher powers, and eſpecially ſuch as haue Soueraigne authority, as the Kings and Princes of the earth.

a Exod:20:

Theodidactus. Is this doctrine ſo ſtrange vnto you, as to make you muſe thereat?

Philalethes. God forbid: for I am well aſſured of the truth thereof, both out of the worde of God, and from the light of reaſon. The ſacred Scriptures doe ſtyle Kings and Princes, the *b nurſing Fathers of the Church*; and therefore the nurſing Fathers alſo of the Common-weale: theſe two ſocieties hauing ſo mutuall a dependance, that the

b Elay 49.

the welfare of the one, is the proſperity of the other.

And the euidence of reaſon teacheth, that there is a ſtronger and higher bonde of dutie betweene Children and the Father of their Country, then the Fathers of priuate families. Theſe procure the good onely of a few, and not without the aſsiſtance and protection of the other, who are the common foſter-fathers of thouſandes of families, of whole Nations and Kingdomes, that they may liue vnder them an honeſt and peaceable life.

There beeing ſo firme and neere an obligement of Subiects in duty and obedience vnto their Prince, I could not but ſeriouſly meditate with my ſelfe, or rather enter into ſome thoughtfull admiration, how there ſhould bee any ſo farre vnnaturall and forgetfull of their many wayes bounden and in-bredde dutty, as to enforce his moſt excel-

lent Maiesty to secure himselfe of his Subiects loyalty and allegiance by a solemne Oath.

Theodidactus. Such is the generall prauity and corruption of men, that in most kingdomes and common-weales, there haue euer risen some seditious Corathes, & rebellious Shebas.

Philalethes. It may bee vpon some extraordinary prouocatiō by the cruell oppressions & insolent tyrannies of Gouernors.

Theodidactus. Nay, frequently men only out of pride and ambition, or out of a blinde and intemperate zeale, or from the effect of both (when they are checked by the reynes of gouernment) repining discontent, haue sowen the tares of sedition against the most vertuous and religious Princes; and vngratefully plotted their ruine, euen when they haue beene most propitious and indulgent towards them.

What Prince was euer more

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mercifull and compassionate then King Dauid, as being fashioned and framed wholly according to his heart who is the God of mercie and compassion? yet [a] wicked *Sheba* the sonne of *Bichri*, lifted vp his hand against him, & blew the trumpet of Schisme and Sedition, to rent his Kingdome from him. [a] 2 Sam. 20.

That peacefull and moderate Emperour Augustus, honoured by his Enemies for his Princely vertues, was assailed [b] tenne seuerall times by Conspiratours. Vespasian euen composed of mildnesse and Clemencie [c] had daily treasons against him; and his son Titus for his pleasing and amiable vertues, tearmed by [d] Suetonius, the loue and delight of mankind, wanted not a [e] Traiterous Cæcina. [b] Suet. cap 16 [c] Suet. cap. 25. [d] Suet. cap. 1. [e] Cap. 6.

But leauing ancient and forraigne, and to instance in Moderne and Domesticke examples (as most powerfull to perswade, being

being fresh in our memories) his Maiesties clemency towards the Romanists, and papall faction, at his happy entrance into this Kingdome, was rare and admirable; especially, if wee consider their disloyalty & sanguinary attempts against Queene Elizabeth of blessed memory, only vnder pretence of promoting their superstition, whereunto his Maiesty was a constant and professed opposite, as well as his Royal Sister.

Apology of Ecclesiastical *Hierarch. c. 1.*

In the beginning of Queene Elizabeths raigne, the[a] most part of such as were addicted to the Roman Superstition, communicating with vs in diuine Seruice liued free from all punishment or molestation, and enioyed common fauours and benefits with other of her Maiesties loyal Subiects. Of which their practise, the Pope beeing aduertised by some feruent and zealous Romanists, and that hereby in time his adherents

herents would by little and little wholly consociate themselues with our Church, and so all hope would be lost by a home party, of reducing this kingdome vnto his subiection, out of which his predecessors had gathered such rich treasures. Pius Quintus to preuent so great a damage vnto the Sea of Rome, & for this purpose to make an opē Schisme betweēn his deuoted vassals, and her Maiesties dutiful and faithfull Subiects; he sent Moreton an English Priest, to declare by his Papall Authority vnto the thē Earls of Northumberland and Westmerland, vpon whom multitudes of Popish people in the North were dependant, that Queene Elizabeth was an Heretique, (and therefore that they ought to haue no communion with her in ciuill affaires, much lesse in Religious) because by being an Heretique, shee was fallen from all Dominion and power, and they

Anno Domini, 1569. 11. Reg. Eliz.

Sand. lib. 7, de visib. Monarc.

were

were not compelled to obey her lawes and commandements.

Whereupon they raised an army of [a] foure thousand footemen, and fiue hundred horse, for the maintenance of the liberty of their conscience, and the reformation of religion, pretending they were driuen to take this enterprise in hand, lest otherwise forraigne Princes might take it vpon them, to the great perill of this Realme: which forces were soone vanquished, and onely some cheefe conspirators receiuing condigne punishment for their rebellion: other Papists that did not partake in this seditious commotion, (thorough the Gratious disposition of her Maiesty) enioyed the same liberty they did before.

[a] *Stow in annal. 12 Eliz.*

But Pius Quintus was neither mittigated by her Maiesties Clemency, nor daunted with the ill successe of his factious Complices: for being informed that his

projects toke not that effect he expected, [b] because all the Catholikes knew not that Queen *Elizabeth* was declared an Heretique: not long after, he did publish a Bull, wherein out of the fulneſſe of his power, hee denounced Q. *Elizabeth* an Heretique, & that ſuch as did cleaue vnto her, ſhould incur his curſe; that ſhe was depriued of al Dominion & dignity: that her Nobles & people, or any other that had ſworne obedience vnto her were freed fró this oath, & from all Allegiance and fidelity: commanding them not to obey her Lawes vpon paine of his curſe. *Anno Dom.* 1570. 12. *Eliz.*

[b] *Sand. lib. 7. viſib. monarch.*

And that this Bull might bée the moze generally knowne vnto Romaniſts, and to gaine vndoubted credence thereunto, hee cauſed it to be printed at Rome, to be ſigned by a Publike Notary, ſealed with the ſeale of his Court, & at length being ſent into England, it was faſtened by one Felton

ton deeply plunged in the Romish superstition, vpon the gates of the Bishop of Londons Pallace.

And although these Papall thunders, and curses of Pius Quintus, were but as [c] the noise of thornes vnder the pot, & vanished like the vapor of smoak: yet Gregory the thirteenth, immediately succeeding Pius Quintus, confirmed and ratified his Bull, erected a * Colledge at Rome, gaue a pension to another Colledge at Dowey, to be receptacles for Fugitiues and discontented persons in England, to be instructed in schole-points of sedition (as it is manifest by the bookes and writings of their then cheefe Maisters and Oracles, [d] Brisiow and Allen) and from thence to be secretly conueied into this Kingdome, to perswade men they were bound to obey the Popes Buls, and excommunications, to renounce their naturall Allegiance vnto her Maiesty, and take

[c] Eccles. 7, 8.

* An. 1578. 14. Eliz.

[d] See *Brissows motiues. mot.* 25, 40. And *Allens* defence *Eng. Cathol. c.* 4

take part with any domesticall or forraigne power to depose her from her Regall Throne.

The most eminent and principall men of note amongest these Fugitives, were the Jesuites Campian and Parsons, who at the commandement of Gregorie the thirteenth, comming towards this Kingdome, desired of him that the forenamed Bull of Pius Quintus, which himselfe also had established, might so be understoode, [c] As to binde the Queene and the Heretiques (but not the Catholiques) as matters then stoode, but when there might bee had a publique execution thereof. With these instructions they entred England; and Saunders the same time Ireland, with an Ar-

[c] Instruments of this interpretation found amōgst Papists. 1580. About this time *Parsons* writ the Reasons of refusall of going to Protestant-Churches; vp

on which writing (saith the Apology of the Ecclesiasticall Hierarchy) when many cheefe men refused to goe to hereticall service, there was called a Parliament in the end of the same yeare, and the law of twenty pound a moneth for Recusancie was ordained, but no capitall Law made against Priests or their receivers.

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my from the Pope, to succour the Rebell Desmond. And as Saunders labored by violence and force of Armes, to enthrall mens persons: so these with artificiall and plausible perswasions to captiuate their soules, and preuailed with many, together with a refusall of communicating with vs in the religious worshippe of God, to renounce their ciuill duty and allegiance vnto their Soueraigne.

And thus by the seditious practises of Iesuites and Priests, this separation of her Maiesties Subiects from Diuine Seruice daily encreasing and accompanied with a perilious dissolution of the bond of her ciuill obedience: Yet her Maiesty out of her great moderation, and incomparable gentlenesse of nature, impeached none of these rebellious Separatists, either in their liues, lands, goods, or liberties: but onely by a decree in Parliament, punnished them

An. dom. 1581
24. Reg. E. 3

them with a pecuniarie mulcte for the time they refused to come vnto the Church, and published a Proclamation for the Reuocation of all such as remained beyond the Seas vnder the colour of study, to be the authors of treasonable attempts.

Wherewith these sæde-men of Sedition were no way suppressed, but rather did daylie multiply, and at length grew vnto that height of impietie, as to animate sundrie desperate persons, and sonnes of Belial; as Arden,* Parrie, and others of the same ranke, with hope of eternall Saluation, to lay violent handes vpon her Maiesties sacred Person: and became principall Agents to incite the King of Spaine, (then entering into hostilitie with this Land) to inuade the Realme, assuring him to haue hære a partie of Romanistes, ready to assist such power as he should set on land, for subduing of this potent Kingdome.

* 1582.15.Eliz.

1583.26.Eliz.

Which vnchristian, and vnnaturall enterprises of Fugitiue Iesuites, and Priests, couered with the mantle of Zeale and Religion, enforced her Maiestie after much patience, and longanimity, to enact by publique authority of Parliament: That if any Iesuites or Priests made in parts beyond the seas, according to the rites of the Roman Church, came into this Realme, they should be adiudged Traitors, and suffer as in case of High Treason.

1584. 27. Eliz.

All these notorious Seditions, and rebellions hatched, and produced by the Papall faction, and their Chiefetaines Iesuites, and Priestes, out of a Zeale to reduce into this Lande the Idolatrie of Rome; and the iustice, and equitie of the fore-mentioned Lawes, made by the late renowned Queene, to suppresse, and preuent them, were well knowne vnto his most Excellent Maiestie: and therefore at his happie inauguration

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tion vnto this Kingdome, out of his owne maturenesse of iudgement, and grounded perswasion of the trueth, beeing resolued to treade the steppes of his Royall Sister, and by the light of the Gospell, to extinguish the Ægyptian darknesse of Popery, he could not but in his Princely wisedome more then coniecture, that the like disloyall attempts might bee practised against his Sacred dignitie and person by these Romanists. Notwithstanding, out of his Gracious inclination vnto pittie and mercie, desiring to conquer euill with goodnesse, in the beginning of his reigne, hee set at 1603.
libertie all Iesuites and Priests that were imprisoned, and vnto such as lurked in secret corners of the Land, hee gaue them leaue openly to professe themselues to bee such; so that both by a certaine day would depart the Realme. And as for other Recusant Papists, refusing to partake

with vs in the sincere worship of God, hee frées them from all pecuniary mulcts imposed vpon them by the Lawe, honoured manie of them with Knight-hood, gaue them frée accesse vnto his Court and presence, bestowed equall fauours vpon them, with their opposites in profession: they were not prouoked by anie tyrannous cruelty or oppression vnto any seditious enterprises?

Philalethes. Surely no, but rather had iust cause to be truly dutifull, and loyall to his Maiestie; who thus did change deserued iustice into mercy and clemency.

Theodidactus. The mercy indéede and fauour of Kinges and Princes, is like a [a] cloude of the latter raine, and worketh much euen vpon mindes not well disposed. But some of these Romanists were of so rancorous spirite, and brutish ingratitude, that whilest they peaceably enioyed the forerecited fauours, they did plot a treason

[a] Prou. 16, 1.

treason barbarous for cruelty, vnmatchable in regard of example: the horrible destruction by Gunpowder of the King, Queen, their royall Progeny, and the whole Court of Parliament at once.

Philalethes. Did the bloudy Actors of this monstrous attempt alleadge no motiue or reason thereof?

Theodidactus. None, but their fanaticall zeale to promote the Romish Religion; which enraged affection out of charity is not to bee supposed to bee in all of that profession, and in wisedome to bee feared least it bee in some, suruiuing these offenders: And therefore to discerne the one from the other, the Oath of Allegiance, (which hath occasioned this our conference) was principally framed.

Philalethes They that will be so impious as to lift vppe their hand against Gods annointed,

little feare the hainous ſinne of periurie: and therefore this oath will not much auaile to diſcouer ſuch trecherous perſons.

Theodidactus. **An Oath is a moſt ſacred bond, and with a ſecret terrour imprinted by the immediate finger of God in the taking thereof, doeth ſo ſtraytly oblige the inmoſt ſoule and conſcience, that although many men bee obdurate vnto other grieuous ſinnes: yet they will bee tender and ſenſible of the violation of an oath.** Very often (ſaith Saint *Auguſtine*) men prouoke their wiues whom they ſuſpect to be adulterous to cleere themſelues by an oath, which they would not doe, vnles they did beleeue that thoſe which feare not adultery may feare periurie: for indeed (ſayth he) ſome vnchaſte women which haue not feared to deceiue their husbands by wantonneſſe, haue beene afrayd to vſe GOD vnto them as a witneſſe of their chaſtity,

Conc. mendac. ad Conſ. c. 21.

ſtitie. In the maritall coniunction of the huſband and wife, there is a liuely reſemblance of the obligation of Subiects in ciuill Allegiance vnto their Prince: for as the coupling of the wife vnto the husband in dutifull obedience, ſo of Subiects vnto their Prince in loyalty and fidelity is a very arct and nere vnion: and as the [a] husband is the head of the wife, ſo is the [b] Prince of his Subiects. As therefore experience in the dayes of Saint Auguſtine taught, that wiues did rather dread wilfull periurie, then vndutifulneſſe towards their husbands, ſo it is nowe to bee preſumed, that many Subiects will abhorre the ſame crying ſinne more then diſobedience.

[a] 1 Cor. 11. 3,
[b] 1. Sa: 15: 17.

Philalethes. But is there anie example in former ages of the like oath for the trying of the loyalty of the ſubiects vnto their Soueraigne.

Theodidactus. About a thouſand

yeares since, the same Oath in substance was vsed in Spaine, and ratified by the Canons of diuers famous Councels of Toledo: For whereas there was a generall report, that there was such perfidiousnesse in the minds of manie people of diuers Nations, that they made no conscience of keeping their oaths & fidelity, that they had sworne vnto their Kings, but did dissemble a profession of fidelity in their mouths (like vnto equiuocating Papists) when they held an impious perfidiousnesse in their hearts: the fourth Councell of Toledo decreed (as also other Councels held in the same Citty) that who soeuer of vs, or of all the people through al Spaine, shal go about by anie meanes of conspiracie or practise, to violate the oath of his fidelitie, which he hath taken for the preseruation of his Country, or of the Kings life; or who shall attempt to lay violent hands vpon

Concil. Toletan. 4. can. 74.

[a] *Concil. Tolet. 5. 6. 10*

[b] *C. Can. 74.*

vpon the King, or to depriue him of his Kingly power, or by tirannicall presumption vsurp the Soueraignty of the Kingdome, let him bee accursed in the sight of God the Father, and of his Angels: and let him be made & declared a strãger from the Catholique Church, which hee hath profaned with his periurie.

Philalethes. Hath this oath any agreement and correspondence with the oath of Allegiance vnto the Kings Maiestie?

Theodidactus. Almost in euery poynt and circumstance, as you will easily perceiue, if I shall but reade the Oath of Allegiance vnto you out of this Booke which I haue in my hand: for the tenor hereof is thus word for word.

I *A. B. doe truely and sincerely acknowledge, professe, testifie, and declare, in my conscience before God and the world; that our Soueraigne Lord King*

IAMES

IAMES is lawfull and rightfull King of this Realme, and of all other his Maiesties Dominions and Countries; and that the Pope neither of himselfe, nor by any authority by the Church or Sea of Rome, or by any other meanes with any other, hath any power of authority, to depose the King, or to dispose any of his Maiesties Kingdomes or Dominions; or to authorize any forraigne Prince to inuade or annoy him or his Countries, or to discharge any of his Subiects of their Allegiance and obedience to his Maiesty, or to giue license or leaue to any of thē to beare armes, raise tumults, or to offer any violence or hurt to his Maiesties royall Person, State, or Gouernement, or to any of his Maiesties subiects within his Maiesties Dominions.

Also

Alſo I doe ſweare from my heart, that notwithſtanding any declaration, or ſentence of excommunication, or depriuatiõ, made, or granted to be made, or grãted by the Pope, or his ſucceſſors, or by any authority, deriued, or pretended to be deriued from him, or his Sea, againſt the ſayd King, his Heyres or Succeſſors, or any abſolution of the ſayde Subiects from their obedience: I will beare faith and true Allegiance to his Maieſty, his Heyres and Succeſſours, and him and thẽ will defend to the vttermoſt of my power, againſt all conſpiracies and attempts whatſoeuer, which ſhall bee made againſt his or their Perſons, their Crowne and dignity, by reaſon or colour of any ſuch ſentence, or declaration, or otherwiſe, & will doe my beſt endeuour to diſcloſe

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and make knowne vnto his Maiesty, his heyres and Successors, all treasons, or trayterous conspiracies, which I shall know or heare of, to be against him or any of them.

And I doe further sweare, that I doe from my heart abhorre, detest and abiure as impious & heretical, this damnable doctrine, and position. That Princes which be excommunicated or deprived by the Pope, may bee deposed or murthered by their Subiects, or any other whatsoeuer.

And I doe beleeue, and in my Conscience am resolued, that neither the Pope nor any person whatsoeuer, hath power to absolue me of this Oath, or any part thereof, which I acknowledge by good & full authority to be lawfully ministred vnto me, & do re-

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nounce all pardons, and dispensations to the contrary. And all these things I doe playnely, and sincerly acknowledge & sweare, according to these expresse words by me spoken, & according to the plaine and common sense, & understanding of the same wordes, without any equiuocatiõ, or mentall euasion, or secret reseruation whatsoeuer. And I doe make this recognition, and acknowledgement heartily, willingly, & truly vpon the true faith of a Christian: So helpe me God.

Philalethes. There is indeede between this Oath, and the former, established by the Councels of *Toledo* a perfect harmony, if we respect the substãce of the matter in thẽ, saue that the former oath is more generall, and concise: the latter more diffuse & particular. And therfore I wold intreat you for

for my more cleare and distinct apprehension therof, to resolue it into the seuerall heads and braches of which it doth consist.

Theodidactus. I shall presently giue you satisfaction herein. In an Oath, there is the matter or trueth which wee sweare, or the forme and manner how we are to sweare. The manner of taking this Oath, is to sweare plainelie, sincerely, and without all æquiuocation, mentall reseruation, or secret interpretation,[a] in Iustice, judgement and truth: otherwise than that infamous heretique[b] *Arius* swore, who being demaunded by the Emperour whether hee would subscribe vnto the Nicene Faith, which condemned his heresie, denying the Godhead of Christ; hee forthwith yeelded hereunto: and being further required by the Empereur (suspecting his dissimulation) to sweare vnto the same Faith: hee writ his owne hereticall confession, subscribed it,

[a] Ier. 4. 2.

[b] *Socrat. Hist. lib. 1. c. 25. Niceph Hist. lib. 8. c. 5.*

it, hid it in his bosome; and then hauing a mentall relation vnto this confession, he tooke an Oath, that hee had truely, and from his heart subscribed. In which perfidious action, the wretched heretique was either ignorant, or wilfully forgetfull, that by [c] whatsoeuer art of words any man sweareth, yet God who is the witnesse of the conscience accepteth it, as he doth to whome the Oath is made.

[c] *Isidor. Hispal. Senten. li. 1. ca. 31. Bern. de inter. Dom. c. 15.*

The matter or maine subiect of this Oath, which is the principall thing whereof I conceiue you desire to haue a more distinct and full vnderstanding, may to this purpose be resolued into these ensuing assertions.

1. *Our Soueraigne Lord King* IAMES *is the lawfull King of this kingdome, and of all other his Maiesties Dominions and Countries.*

2 *The*

2. *The Pope neither by his owne authority, nor by any other authority of the Church, or of the Sea of Rome, nor by any other meanes, with any others help, can depose his Maiesty.*

3. *The Pope cannot dispose of any of his Maiesties Kingdomes and Dominions.*

4. *The Pope cannot giue authority to any forraigne Prince to inuade his Dominions.*

5. *The Pope cannot discharge his Subiects of their Allegiance vnto his Maiesty.*

6. *The Pope cannot giue licence to one, or more of his subiects to beare armes against him.*

7. *The Pope cannot giue leaue to any of his Subiects, to offer violence vnto his royall Person, or to his Gouernment, or to any of his Maiesties subiects.*

8. *Al-*

8. *Although the Pope ſhall by ſentence excommunicate, or depoſe his Maieſtie, or abſolue his ſubiects from their obedience: notwithſtanding they are to beare Faith and true Allegiance vnto his Maieſtie.*

9. *If the Pope ſhall by ſentence excommunicate or depoſe his Maieſtie, neuertheleſſe his ſubiects are bound to defend his Perſon and Crowne againſt all attempts and conſpiracies whatſoeuer.*

10. *If the Pope ſhall giue out any ſentence of excommunication, or depriuation againſt his Maieſtie: notwithſtanding his ſubiects are bound to reueale all conſpiracies and treaſons againſt his Maieſty, which ſhall come to their hearing and knowledge.*

11. *It is hereticall and deteſtable to hold, that Princes being excommunicated by the Pope, may be depoſed or murthered by their ſubiects, or any other.*

12. *The Pope hath not power to abſolue his Maieſties ſubiects from their Oath of Allegiance, or any part thereof.*

Philalethes. By theſe aſſertions thus diſtinctly propoſed, I confeſſe I doe conceiue the principall contents of the Oath more cleerly then before: But I would not onely haue a full and through apprehenſion of this Oath, but likewiſe vpon any occaſion, for the more expedite performance of my duty vnto his excellent Maieſty, readily remember it, which I ſhall be the better able to doe, if you would be pleaſed to reduce this multiplicitie of Aſſertions vnto ſome fewer heads.

Theodidactus. This may eaſily be

be accomplished. There are two speciall groūds or foundations of true Soueraignetie in our gracious Lord the King. The one that receiuing his authoritie onely from God, he hath no superior to punish or chastise him but God alone. The other, that the bond of his subiects in obedience vnto his sacred Maiesty is inuiolable, and cannot be dissolued. These two generall heads (presupposing the vndoubted truth of the first assertion, [Our Soueraign Lord King IAMES is the lawfull King of this Kingdome, and all other his Dominions and Countries] because the most * seditious impugners of his Maiesties Crowne and Dignitie, freely acknowledge it) compzise all the other assertions, as euen now I seuerally propoled them out of the Oath of Allegiance.

He iuramenti partes verè sunt quod Iacobus sit legitimus Rex Angliæ, Scotiæ, Hiberniæ, &c. Beca. contron. Angli. cap. 3.

*Euery English Catholike doth professe his Maiestie to be his true and lawfull King. Parsons in his iudgement of the Apologie. part. 1. numb. 22.

For to beginne then with the first head, seeing that when God would denounce his most heauy

iudgements against wicked kings that transgressed his Law, as against Saul and Rehoboam, hée threatneth them with renting their kingdomes from them, and making their houses desolate: the deposing of a King, the disposing of his Dominions, vnto another, the hostile inuading of his Countries, must néedes be a grieuous chastisement; And therefore if his Maiesty hath no superiour besides God to punish him, the Pope as his Superiour cannot by any meanes whatsoeuer depose him, dispose of his Dominions, inuade his Countries; which is the effect and substance of the second, third, and fourth assertions.

Philalethes. Doth the same generall ground of his Maiesties Kingly Soueraignty comprehend the rest of the assertions?

Theodidactus. No; for they are all contained within the limits of the second principle of Royall soueraignty: that the bond of the Kings

Kings ſubiects in obedience vnto his Maieſtie is inviolable and cannot be diſſolued. This will be euident vnto you by a compendious recitall of the chiefe parts, and duties of Allegiance from a Subiect to his Prince. And wee cannot learne theſe duties from a better Maſter than God himſelfe, who hath ſo exactly taught them in his ſacred word.

The generall dutie which God enioyneth vpon all men, to eſchew euill and doe good, is diffuſed through the particular duties of euery man; whether it be the dutie of a ſeruant vnto his Maſter, of a ſonne vnto his father, or of a ſubiect vnto his Prince. And in the Allegiance of a Subiect vnto his Soueraigne, the euill he is to eſchew, is euill in action, for he is not to [b] touch him with any hurtfull touch, nor to [c] ſtretch out his hand againſt his ſacred perſon, nor ſo much as to affright, or diſgrace him by cutting the lap of his gar-

[b] Pſal. 105.

[c] 1 Sam. 15.

ment: Euill in words, for [d] hee is not to curse his Ruler: Euill in cogitations, for hee is not to [e] curse the King in his thought. So likewise the good which he is to do out of obedience vnto his Prince, is in deede, by [f] paying tribute vnto him for his Regall support, by fighting his battailes with *Ioab*, aduenturing his life with *Dauid*, to vanquish his enemies: in speech, by reuealing with religious [g] *Mordecai* the treasonable designments of *Bigan*, and *Tereſh*, by powring out prayers [h], and supplications for his welfare: in thought, by esteeming, and honouring him from the heart, and out of [i] conscience, as the [k] anointed of the Lord, Gods holy ordinance, and Minister, and as a [l] God vpon earth: for this is to obey him for the [m] Lords sake, to feare God, and honour the King [n]: when we feare God by whom the [o] King raigneth, and his throne is established.

[d] Exod. 22.
[e] Eccles. 10.
[f] Rom. 13.
[g] Ester 2.
[h] 1 Tim. 2.
[i] Rom. 13.
[k] Esay 45.
[l] Psal. 82.
[m] 1 Pet. 2.
[n] 1 Pet. 2.
[o] Pro. 8.

Now

Now if the Subiects of our Soueraigne out of their Allegiance vnto his Maiestie, are not to lay violent hands vpon his sacred person, but to succour and defend him euen with the hazzard of their liues: not to curse him with their tongues; but to bless him by prayers and supplications, and preserue him by discouering all attempts against his life and dignitie: not to harbour in their soules any euill thought of him; but from their heart to honor him as Gods Vicegerent here vpon earth: and the bond of this allegiance (as the second ground of kingly Soueraignety auerreth) is inviolable, and cannot by any meanes be dissolued: then although the Pope doth arrogantly presume to discharge them from their allegiance vnto his Maiestie, to absolue them from their oathes of obedience, to giue license vnto them to beare armes against him, and offer violence vnto his person,

to excommunicate and depose his Maiestie; all these impious and irreligious practises are in vaine, and notwithstanding, they are not to depose, or murther his Maiestie, or any way to offer violence vnto his sacred person, crowne, and dignitie; but to defend him against all conspiracies, to reueale all treasons against his Maiestie, and beare vnto him faith and true allegiance.

Philalethes. I do now fully conceiue how the two props and pillars of supreme authoritie in his excellent Maiestie, which you haue proposed, do briefly and as it were by way of Epitome, comprise all the chiefe and materiall points of the oath: and although I am most assured in my conscience of their firmenesse and immoueable stabilitie in the truth; yet to be the more enabled for the iustifying of them vnto others, I would request you to shew how these pillars are supported, and vpon what foundations they are built.

Theo-

Theodidactus. **Hereunto I doe willingly condiſcend, and will firſt diſcouer vnto you the foundations of the firſt proppe, or pillar;** Our Soueraigne Lord King IAMES receiuing his authoritie onely from God, hath no Superiour to chaſtiſe and puniſh him but God alone.

The auncient practiſe of this Kingdome is cléere for this truth: *Bracton* * **twentie yéeres** chiefe Iuſtice **vnder** *Henry* **the third, in his** * **cuſtomes of** *England* **ſaith:** there are vnder the King freemen, and ſeruants are ſubiect vnto his power, as alſo whatſoeuer is vnder him; and he himſelfe is ſubiect to no man, but only vnto God. **And againe:** if there bee any offence committed by him, foraſmuch as there is no breue to **enforce or conſtraine him,** there may be ſupplication made that he would correct, and mend his fault: **which if** he ſhall not doe; it is abundantly ſufficient puniſhment for him that hee

* *Ball.*

* 1 *Centena: rubrica.* 35.

Et ipſe ſub nullo niſi tantum ſub Deo.

he is to expect God a reuenger: for no man may presume *iudicially to examine his doings, much lesse to oppose them by force and violence. **And this is no other kingly Soueraignty than God himselfe hath giuen vnto his Maiestie,** I counsell thee (saith God by the mouth of P *Salomon*) to keepe the Kings commandement, and that in regard of the oath of God, be not hasty to goe out of his sight, stand not in an euill thing, for hee doth whatsoeuer pleaseth him. Where the word of a King is, there is power, and who may say vnto him what dost thou? **An euident testimonie that as Kings are subiect vnto God, whom,** qWee are to obey rather than men, **so they are subiect onely vnto God, and haue no mortall man their Superiour who may require of them an account of their doings, and punish them by any iudiciall sentence.**

* *Disquirere.*

P Eccles. 8.

q Acts 5.

And this diuine veritie was not onely

onely taught by *Salomon*, but likewise by his father *Dauid*; who out of a consideration of the eminencie of this Regall authoritie, subiect onely vnto the seuere iudgement of God, powreth out before him this penitent confession: [r] Against thee, against thee onely haue I sinned. Against thee onely: for hee was a King (saith [*] *Ambrose*) not bound vnto Law, because Kings are free from the bond of crimes, and are not called vnto punishment by any law, being safe by the power of command: therefore *Dauid* sinned not against man, vnto whom he was not obnoxious, in regard of punishment; but of admonition onely, and reprofe, vttered in the name, and by the authoritie of God himselfe.

[r] Psal. 51. 6.

[*] *Apolog. Dauid. cap. 4. & lib. 2. Epist. 7. Epist. & Serm. 16. in Psal. 118.* with whom doe agree *Arnob. Cassiod. Beda. Glossa ord. Enhymi in 51. Psal. & Dydimus, Cyrill. Alcetas in Aurea catena in 50. Psalmos. Leo 4. 2. q. 7. c. Nos si competenter.*

Hereupon the Prophet *Nathan* hauing vsed this preface (Thus saith the Lord,) admonished King *Dauid* that hee should expiate his sinne by repentance, but hee gaue

2 Sam. 12.

no

no sentence against him whereby according to the law he might be adiudged vnto death. For if *Nathan* had giuen any such sentence against *Dauid*, he should haue had power to depriue him of his life, and so of that which he enioyed by his life, his Regall authoritie, which God onely can take away from Princes, because he alone bestoweth it vpon them.

For from whence haue they receiued their Soueraignitie to be here vpon earth as Gods ouer men? God himselfe answereth, [f] I (and not any Creature whatsoeuer) haue said ye are Gods; and as by my word the world was made, so are ye appointed by the same word to rule the world. Who hath giuen vnto them their kingdomes? The most high, [t] he ruleth in the kingdome of men, and giueth it to whomsoeuer hee will. What power hath seated them in their thrones? The power of the Almighty, [u] Reges (as the vulgar

[f] Psal. 82.

[t] Daniel 4.

[u] Iob 36.

vulgar translation readeth it) collocat in solio, he placeth Kings in the throne. And by whom do they swaie their scepters, and gouerne their kingdomes? By Gods speciall authoritie: [x] By mee (saith God himselfe) doe Kings raigne, and decree iustice, by his immediate power who is [y] Lord and King of all the earth. And to descend vnto particulars, doth not God by the mouth of his Prophet *Nathan* tell *Dauid*: [z] I anointed thee King ouer *Israel*? Doth not *Salomon* acknowledge, that [a] the Lord hath established him, and set him on the throne of his Father *Dauid*? Was it not the saying of the Prophet *Abija* in the person of God vnto *Ieroboam*, [b] I will giue the kingdome vnto thee? Neither the kingdome only, and the power of Princes, but all things else proper vnto them, are after a peculiar manner Gods. Their [c] crowne, their [d] anointing, their [e] scepter, and throne are Gods, and their

[x] Pro. 8.
[y] Psal. 47.
[z] 2 Sam. 12.
[a] 1 King. 2.
[b] 1 King. 11.
[c] Psalm. 21.
[d] Psalm. 89.
[e] 2 Chron. 9.

persons

persons adorned with all these, are so diuine and sacred, that they themselues are the [f] Angels of God, and [g] sonnes of the most high.

[f] 2 Sam. 14.
[g] Psal. n. 82.

Philalethes. If the persons of Princes are so sacred, and their authoritie is thus wholy from God, how is it said in the holy Scriptures that some of the Kings euen now mentioned were made by the people, and so receiued their Regall power from them, and by their election? Is it not said of *Saul*, [h] *that all the people went to* Gilgal *and there made him King before the Lord?* Of *Dauid*, [i] *the men of* Iudah *anointed* Dauid *King of* Iudah, *the Elders of* Israel *anointed* Dauid *King ouer* Israel.

[h] 1 Sam. 11. 15.
[i] 2 Sam. 5.

Theodidactus. [k] *Zadok* the Priest and *Nathan* the Prophet anointed *Salomon* King, and the Lord also anointed him, otherwise he had not beene the Lords anointed, but the anointed of *Zadok* and *Nathan*. The Lord anointed *Salomon* as

[k] 1 King. 1.

as Master of the substance, and gaue vnto him Regall power; *Zadok* and *Nathan* anointed *Salomon*, as Master of the ceremonie, and declared that God had giuen vnto him this power. For outward vnction doth not conferre vpon Kings their authoritie, (when without it [l] *Cyrus*, and before the vse thereof some of the [m] Patriarches ouer their families were the anointed of the Lord;) but it is a signe onely of Soueraignetie, because if wee poure oyle into the same vessell with any other liquor, it will be away vppermost.

[l] Esay 45.

[m] 1 Chro. 16.

The Elders then of *Iudah* and *Israel* [n] anointing *Dauid* King, did manifest him to be their King; but did not giue vnto him the right vnto his kingdome, this was onely from the [o] Lords appointing.

[n] 2 Sam. 2.

[o] 1 Sam 16. 2 Sam. 5.

In like manner *Saul* first [p] anointed by the Lord to be Captaine ouer his inheritance, vpon the

[p] 1 Sam. 10.

the petition of the people [q] set a King ouer them by the Lord, and chosen immediately by God to be a King, as [r] *Mathias* was to be an Apostle by casting lots; God made him King; he only gaue vnto him kingly power, and not the people; who notwithstanding after all this, are said to * make him King by approuing him as made by God, and receiuing him into the possession of his Kingdome to exercise his Regall authoritie, whom the sonnes of *Belial* had reiected. The people then made *Saul* King, not by giuing vnto him the right of his Kingdome, but by putting him into the possession of his kingdome to raigne ouer them: For the Iewes by Gods speciall [t] commandement being to make such a one King, whom their Lord God had chosen, vnto whom their Lord God had giuen Regall authoritie; from their Lord God, and not from themselues; from heauen, and not from earth, was the

[q] Ibid.

[r] Act. 1.

[s] 1 Sam. 10.

* המלך *Constituere regem, est verbum tertiæ coniugationis, quod cum efferat duplicem actionem, propriè significat facere regnare; & regnare est regiam exercere potestatem; quasi diceret, fecerunt, vt regiam potestatem exerceret: Iesuita Pineda lib. 1. cap. 2. de rebus Salomon.*

[t] Deut. 17.

the Soueraignty of their Princes.

For as in the ſpirituall Graces which God mercifully beſtoweth vpon the faithfull, neither the outward miniſtery of *Paul* in planting, nor of *Apollo* in watering, is any thing, but v God giueth the encreaſe: So in the ciuill power which God vouchſafeth vnto Princes, the people are not any thing in regard of giuing this authoritie, but God onely is the free Donor thereof. v 1 Cor. 3.

Philalethes. Although the power of Princes is not from the people; yet it is often deriued vnto them from their noble progenitors by ſucceſſion, or obtained through their owne proweſſe; and by lawfull conqueſt: how then is it only and immediately from God?

Theodidactus. Succeſſion, and lawfull conqueſt, are Titles whereby Princes receiue their authoritie, they are not the originall and immediate fountaine of this authoritie. Heate, moiſture, cold,

dzineſſe, and our tempter ariſing from them, (whiles we are miraculouſly faſhioned in our mothers wombe) are preparations whereby our bodies are made fit receptacles for our ſoules; but the
y Eccleſ. 12. y Creator of our ſoule is God: So Princes haue iuſt claime vnto their Soueraigne power by the Titles of ſucceſſion, and conqueſt; but the prime author of their power is God. Inde illis eſt po-
z Apologet. cap. 30. teſtas (ſaith z *Tertullian*) vnde ſpiritus: thence haue they their power whence their ſpirit. And before him a *Ireneus*: Cujus juſſu naſcuntur homines, ejus juſſu conſtituuntur Principes: By whoſe appointment they are borne men, and made reaſonable Creatures, (and that is by God onely, who
a Lib. 5. cont. Her.
b Lombard. lib. 2. Sentent. diſtinct. 17. b infuſeth into them their ſoule by creating it) by his appointment are they made Princes. And as they receiue their power onely from God, ſo for the good or euill adminiſtration thereof, they are accounta-

accountable onely vnto God, as vnto their Superiour, and not vnto any mortall Creature. God onely maketh them Kings, and God onely can vnmake them, and deiect them from their thrones.

Philalethes. Were not the *Priests* amongst the Iewes Superiours vnto their Kings, to iudge and dethrone them, if they were delinquent?

Theodidactus. No, rather Priests were subiect vnto Kings, and punished by them for their offences. [c] *Abimelek* the Priest acknowledged himselfe King *Sauls* seruant: Let not the King impute any thing vnto his seruant, saith *Abimelek* speaking of himselfe. And againe vnto King *Saul*: thy seruant knew nothing of this. And lest it might be thought that these words were vttered by a timerous spirit, vnto *Saul* a [d] Tyrant; *Dauid* a religious [e] Prince calleth *Zadok* the Priest his seruant.

[c] 1 Sam. 22.
[d] 1 King. 1.
[e] 1 King. 2.

uant. Neyther was *Salomon* behind *Dauid* his father in the knowledge of his Soueraigne authoritie ouer Priests, when he depoſed *Abiathar* the high Priest, and placed *Zadok* in his roome.

f 1 King. 2. *Philalethes.* Indeede the f text ſaith: *Salomon* caſt out *Abiathar* from being a Prieſt vnto the Lord: but ſome attribute this fact of depoſition vnto *Salomon* as he was a Prophet: becauſe it immediately followeth in the ſame text, that he might fulfill the words of the Lord againſt the houſe of *Ely*.

Theodidactus. The fulfilling of this prophecie was not the motiue that excited *Salomon* to depoſe

g 1 King. c. 1. 2. *Abiathar*, but *Abiathars* g conſpiracie and treaſon with *Adoniah*: for the words that hee might fulfill, &c. do not ſhew the cauſe why *Salomon* did caſt out *Abiathar*, but the conſequent of this fact; which was foretold by a Prophet, but not accompliſhed by *Salomon* as a Prophet. Men foretell things to come

come as Prophets, they doe not put the things foretold in execution as Prophets: For then the [h] Souldiers were Prophets, casting lots vpon Christs garment, that the Scripture might be fulfilled; [i] *Herod* was a Prophet fulfilling the Prophecie of *Ieremie*, by murthering the Innocents. And many other instances might be giuen in this kinde, which I passe ouer, because the maine poynt which occasioneth the producing of them, the subiection of Priests among the Iewes vnto their Kings, is ingenuously acknowledged by some of the Iesuits. In the old Testament (saith [k] one of the first and chiefest of that seditious order) vnder the Law of nature, or of *Moses*, Priests were subiect vnto Kings.

[h] Iohn 19.

[i] Math. 2.

[k] *Salmer. trac. 63. de potestate eccleſiaſt. & ſæcul.*

Philalethes. I haue heard of other Romanists that haue exalted the Iewish high Priests aboue the thrones of Kings, and that doe alledge vnto this purpose some

particular examples: As of the high Priest [l] *Azaria*, who with fourescore other Priests, [m] *Valiantly* assailed King *Oziah* stroaken with the leprosie, for burning incense vnto the Lord; [n] did thrust him by force out of the Temple; according to the Leuiticall [o] Law against Lepers, constrained him to go out of the Cittie, and depriued *him* of his Kingly authoritie*. Of [p] *Iehoida*, who being chiefe Priest, caused Queene *Athalia* to be slaine, because shee * maintained the Idolatrous worship of *Baal*, and made *Ioas* king in her stead.

l 2 Chro. 26.

m *Allen. de fen. Eng. Cath. cap. 5.*

n *Allen. ibid.*

o Leuit. 13.

* *Authoritate regnandi. Bella. lib. 5. de Pont. Rom. cap. 8.*

p 2 King. 11.

* *Foueret cultum Baal. Bellarm. lib. 5. de Pont. cap. 8.*

Theodidactus. **These facts of *Azaria* and *Iehoida*, if they were sincerely related out of the Booke of God, would make little for the superioritie of Priests ouer Kings: For first the Scripture saith not that *Azaria* violently assailed *Oziah*, or did by force thrust him out of the Temple: hee was [q] compelled (without any force from *Azariah*) by the immediate**

q 2 Chro. 26. 20.

mediate hand of God, striking him with leprosie, to goe out thence. And when it is said [r] *Azaria* the chiefe Priest, with others, caused *Oziah* hastily to depart from the Temple, this (as * *Iosephus* doth testifie) was onely by words and admonition. And * *Chrysostome* giueth the reason, For the office of a Priest is onely to reproue, and freely to admonish, not to moue armes, nor to vse bucklers, nor to shake a launce, neither to bend a bow, nor to shoote forth darts, but onely to argue and freely to admonish.

[r] Ibid.

* *Antiquitat. Iudaic. lib. 9. cap. 11.* whom *Caietan* doth follow vpon the [a] *Chro. 26. visâ leprâ Sacerdotes Regem leprosum ad festinè egredien-dum monent.*

* *De verb. Isaiæ vid. dom. Ho. 4.*

Neither did *Azaria* depriue *Oziah* of his Kingly authoritie, which he held vnto his death: for he was [s] sixteene yeeres old when hee was made King, raigned two and fifty yeeres, and * dyed being threescore and eight yeeres old. And although by reason of his leprosie [t] dwelling a-part according vnto the prescript of the [u] Law, his Sonne *Iotham* was his Vice-

[s] 2 King. 15.

* *Ioseph. lib. 9. Antiq. cap. 11.*

[t] 2 King. 15.

[u] Leuit. 13.

x 2 Chro. 26. ver. 21. gerent to x rule the Kings houſe and the people of the Land: yet
y Ibid. verſ. 23. vntill *Ozia* y was buryed with his fathers, *Iotham* raigned not in his ſtead, hee had not the right of the kingdome.

Philalethes. You haue giuen a ſufficient anſwere vnto this example of *Azaria*; but the other of *Iehoida* ſeemeth to haue more difficultie.

Theodidactus. In this inſtance likewiſe I ſhall, I truſt, eaſily giue you ſatisfaction, if you will but call vnto minde, firſt; how
z 2 Kings 8. *Ahazia* z Sonne of *Ioram* and
a 2 Kings 9. a King of Iudah, dying, his mo-
b 2 Kings 11. ther b *Athalia* ſlew all the Kings
c 2 Kings 11. 2 ſeede ſaue *Ioas* the Sonne of *Aha-zia*, whom c *Iehoſheba* his Aunt, and Wife vnto *Iehoida* the high Prieſt, had ſtollen from among the Kings Sonnes that ſhould be ſlaine, and hid him in the houſe of the Lord ſixe yeares.

Secondly, that *Iehoida* not as high Prieſt, but as *Ioas* Vnkle by marriage

marriage, and a Protector ouer him by reason of this alliance; and not alone, but [d] with the Captaines of hundreds, with the Leuites out of all Cities, and with the chiefe fathers of *Israel*, brought forth *Ioas* King *Ahazias* Sonne, did put vpon him the crowne, and declared him to be King, who was rightfully so, both by the title of succession, and [e] Gods owne speciall appointment.

[d] 2 Chro. 23.

[e] 2 Chro. 23. 11.

[f] Thirdly, after they had thus seated *Ioas* in his Regall throne; by his authority, *Iehoida* commaunded *Athalia* as a bloodie Vsurper of the Kingdome, to be slaine: so that indeed *Ioas* the true heire of the Scepter of *Iudah*, and not *Iehoida* the Priest, punished *Athalia* vsurping the crowne.

[f] 2 Chro. 23. 14. 15.

Philalethes. I doe now plainly perceiue that such as endeauour to aduance the Miter aboue the *Crowne*, the Priesthood aboue Regall power, haue no ground hereof in the old Testament: yet peraduenture

uenture out of the new Testament they may alledge somewhat for this preposterous subordination.

Theodidactus. If Kings before the comming of Christ had supreame authoritie ouer Priests and all sorts of men within the circuit of their iurisdictions: Christ since hath not diminished, or embased this Soueraignetie. Audite Iudæi, & Gentes (saith Saint* Augustine speaking in the person of his Sauiour) audi circumcisio, audi præputium, audite regna terrena, &c. Hearken yee Iewes, hearken ye Gentiles, hearken Circumcision, hearken vncircumcision, heare all earthly Kingdoms; I do not hinder your ruling and raigning in this world, my Kingdome is not of this world, it is heauenly and spirituall. And therefore § Christ hath not made lawes to ouerthrow policies and States, but for the better ordering and establishing of them.

* *Tractat. 115. in Iohannem.*

§ *Hom. 23. nu. 13. ad Rom.*

As

Is not this one of his inuiolable decrées promulgated by his elect ſeruant and Apoſtle [h] Saint *Paul*: Let euery ſoule be ſubiect vnto the higher powers. [h] Rom. 13.

Philalethes. What higher powers?

Theodidactus. Such as beare the Sword, to whom tribute is due. And hence* *Auguſtine, Chriſoſtome,* and almoſt all the Auncients, haue vnderſtood *Paul* to ſpeake, *tantùm*, onely of ſecular powers. * *Ieſuita Perer. diſputat. 10. in 13. ad Rom.* * *Atque omnes ferè veteres.*

Philalethes. Who are ſubiect vnto theſe higher ſecular powers?

Theodidactus. Euery Soule, although an Apoſtle, an Euangeliſt, a Prophet, whoſoeuer he be. This the Apoſtle Saint *Paul* himſelfe did teſtifie in his owne perſon who [i] ſtood at Cæſars iudgement, where (ſaith hée) δεῖ με κρίνεσθαι, I ought to be iudged, vnto whoſe ſentence out of dutie I am to ſubmit my ſelfe. * *Chryſoſt. in* 13. *ad Romam:* with whom *Theodor. Theophil. Oecumen* doe accord. [i] Acts 25.

And no maruell if Saint *Paul* ac-

acknowledged himselfe subiect vnto Cæsar, when his Master Christ paid vnto him tribute, and confessed one of Cæsars subordinate Magistrates, [k] *Pilate*, to haue power ouer him, and that giuen from aboue.

[k] Iohn 19.

Our eternall [l] High Priest, as man, thus humbling himselfe vnder the command of ciuill powers; his chiefe Disciple Saint *Peter* also writeth vnto his fellow Presbyters, whom he exhorteth [m] to feed the flocke of God, that they would submit themselues vnto the [n] King, as vnto the Superiour.

[l] Heb.

[m] 1 Pet. 5. 2.

[n] 1 Pet. 2. 15.

Philalethes. These two exhortations of S. *Peter*, that his *Fellow-Presbyters* would *feede the flocke of God*, and also *submit themselues vnto Kings*, seeme to be repugnant one to the other; For Kings that haue giuen their names to Christ are sheepe of *Gods fold*, and so to [o] obey their spirituall Pastors, *hauing ouer-sight of them*. And if kings are to obey their spirituall Pastors, how

[o] Heb. 13.

how are ſpirituall Paſtors ſubiect vnto Kings?

Theodidactus. P All the tribes of *Iſrael* (and therefore the tribe of *Leuie* and the Prieſts) witneſſed that the Lord had ſaid to *Dauid*, thou ſhalt feede my people *Iſrael*. And king *Dauid* himſelfe calleth them his q ſheepe: kings then are alſo Paſtors, and all within their dominions, euen Prieſts themſelues, are ſheep of their fold.

P 2 Sam. 5.

q 2 Sam. 24. *Dauid cum Angelum vidiſſet percutientem in plebem, ait, ego peccaui, & ego paſtor malignus feci, & hic grex quid fecit? Ambroſ. Epiſt. 28.*

Philalethes. This inſtance doth not ſatisfie the doubt I moued, but rather doth ſtrengthen it: for how can Kings and Prieſts be mutually Paſtors one to another?

Theodidactus. After a diuers manner. A Paſtor, or Shepheard (ſaith r *Chryſoſtome*) may with great authoritie inforce his ſheepe to ſuffer the curing of their wounds, when they are not willing hereunto, and may compell them to keep in fertile and ſafe paſtures, if they goe aſtray and feed in barren places. Such kinde of Paſtors by

r *Lib. 2. de Sacerd.*

by a borrowed ſpeech are Kings, who may command their Subiects by the terrour, and compulſion of corporall punishments. But Biſhops or Prieſts, (as the ſame [s] *Chryſoſtome* ſpeaketh) are to mooue men by perſwaſion, ſpiritually to be cured, and not by offering [t] violence, as Lords ouer Gods heritage.

[s] *Ibid.*

[t] 1 Pet. 5.3.

As therefore all the faithfull are to [u] ſubmit themſelues one to another, in Chriſtian reproofes, and admonitions; So Princes are to be obedient vnto ſpirituall Paſtors, beſeeching them as Embaſſadours from Chriſt, and deliuering vnto them his heauenly meſſage. And if Princes by this meſſage learning what is acceptable vnto God, ſhall by their authoritie enioyne it publiquely to be embraced, they may inforce the ſame ſpirituall Paſtors to obey his command by temporall chaſtiſements.

[u] 1 Pet. 5.5.

A Prince ſaying vnto ſome forraine

forraine port in his owne shippe, and guided by his owne subiects, in this maritime passage hee submitteth himselfe vnto the conduct and direction of the Pilot; whom notwithstanding, if hee wilfully erreth in the performance of his dutie, hee may seuerely punish with losse of libertie, goods, or life: So Princes in the Church, which the Auncients haue resembled vnto a shippe, walking towards the port of Heauen, they are to hearken vnto the meanest of Gods Seruants, sincerely declaring vnto them the sacred will of God; yet if they shall publish rather their owne errours than Gods truth, or otherwise offend, Princes may correct and punish them, & they are patiently to obey.

Princes then owe obedience vnto Gods direction vttered by his Embassadours for the saluation of their Soules, by reason of which precious benefit * ordinarily attending their Ministery, nothing

* Io. 20.

thing (saith * *Ambrose*) is more excellent, nothing more sublime than a Bishop. And againe, Gods Ministers owe obedience vnto Princes, and are subiect vnto their coercive punishments; who are free from all punishments that man may inflict. In which respect * *Tertullian* in the name of all the Christians in his dayes saith: We honour the Emperour in such sort as is lawfull for vs, and expedient for them, as a man next vnto God, and obtayning from God whatsoeuer he hath, and only inferiour vnto God.

* *De dignitat. Sacerd. cap.* 3.

* *Ad Scapulam.*

Philalethes. Did any other Fathers of the primitiue Church acknowledge this eminent Soueraignty in the Emperours of those times?

Theodidactus. As many as had occasion to write hereof. * *Optatus* saith: There is not any man aboue the Emperour. * *Chrisostome* saith of the Emperour *Theodosius*: Hee had no man equall vnto him vpon earth,

* *Lib.* 3.

* *Hom.* 2. *ad pop. Antioch.*

earth, he was the toppe and head of all men vpon earth. [y] *Cyrill* writeth vnto *Theodosius* the younger: *Vestræ serenitati*, vnto your excellency there is no state equal, much lesse Superiour. [z] *Agapetus* affirmeth of the Emperor *Iustinian*, he hath a higher dignity than any man; hee hath not vpon earth any higher than himselfe.

[y] *Præfat. lib. aduers. Iulian.*

[z] *In parænet. num. 1 & num. 21.*

Philalethes. If the ancient Fathers of such different times (for betweene *Optatus* and *Agapetus* there were neere two hundred yeares) almost in the same phrase of speech so extolled the dignity of the Emperour; when did the Bishop of *Rome* challenge his pretended Eminency aboue the Emperour?

Theodidactus. Not fiue hundred yeares after Christ: For then *Pelagius* the first Roman Bishop of that name thus writeth vnto *Childebert* King of *France*: [a] with how great study & labour are we to striue, that for remouing the

[a] *Epist. 16. ad Childeb. tom. 2. Concil.*

ſcandall of ſuſpition, we may Miniſter the obſequiouſneſſe of our confeſſion vnto KINGS, vnto whom the holy Scripture commandeth vs to be ſubiect. **Neither fiue hundred yeares after Chriſt:** for about that time [b] *Gregory* the great, likewiſe Biſhop of Rome religiouſly confeſſed, that power was giuen from aboue to the Emperor aboue all men. **And then reckoning himſelfe in this number of** all men [c] **addeth**; I being ſubiect vnto your command, **not out of fained humility, but out of conſcience and duty,** on both parts haue payed what [d] I ought, becauſe I haue yeelded obedience vnto the Emperor, and not holden my peace in what I thought for God. **Nay nine hundred yeares from Chriſt, the Biſhops of** Rome **were in ſuch ſubiection vnto the Emperours, that euen in that age the Emperours puniſhed them with the depriuation of their Biſhoprickes, if they were**

b *Lib. 2. Epiſt. Epiſt. 61.*

c *Ego iuſſioni ſubiectus.*

d *Quod debui.*

were criminous; as *Otho* the Emperor deposed *John* the 22. for his impure and vicious life.

Philalethes. At what time then did the Bishop of Rome first so far exalt himselfe aboue the Emperours as to presume to depriue them of their imperiall crownes, and depose them from their thrones?

Theodidactus. Yore then a thousand yeares from the Ascension of our blessed Saviour. Gregorie the seuenth, otherwise called Hildebrand, chosen Bishop of Rome [c] about the yere of our Lord 1073 was the first that did attempt this prophane and scandalous outrage against the Emperour *Henry* the fourth.

[c] *Bellar. in Chron.*

I read and read againe (saith [f] *Otho Frisingensis* an Historian liuing neere the times of *Hildebrand*) the gests of the Romane Kings, and Emperours, and [g] no where I find any of them before

[f] *Lego & relego. Lib. 6. cap. 35.*

[g] *Nusquam inuenio quemquam ante hunc.*

this man (*Henry* the fourth) excommunicated by the Bishop of *Rome* or depriued of his kingdom. And the ill successe of the chiefe Actors in the furious attempt of deposing this Emperour, might well haue discouraged the Bishops of Rome in succeeding ages to meddle againe with such vngodly enterprises. *Rodolph* Duke of Sueuia whom (at the instigation of *Gregory* the seauenth) some of the Princes of Germany had set vp to take the Empire from *Henry* the fourth by force of armes, in fighting against this Emperour he lost his right hand: and when by reason of that and other wounds, hee was ready to breath out his distressed soule, [h] looking on the stumpe of his arme, and fetching a deepe sigh, he said vnto the bishops that were about him, behold this is the hand wherewith I did sweare allegiance to my Soueraigne Lord *Henry*. And Pope *Hildebrand* himselfe (whilst

h *Vrspurgens. anno.* 1080.

(whilſt he was in contention with the ſame Emperour, to depoſe him) by the conſent of his owne people the Romanes [i] was depriued of his Popedome; and afterward lying at the point of death, he [k] called vnto him one of the twelue Cardinals, whom he loued aboue the reſt, & confeſſed vnto God, Saint *Peter*, and the whole Church, that hee had greatly ſinned in the Paſtoral charge which was committed vnto him, and that at the inſtinct of the Diuell he had ſtirred hatred and heart-burning amongſt men. For Hildebrands depoſing of Henry the fourth, was like the Violence of a Tempeſt, which ſtirred vp ſo many calamities, ſo many ſchiſmes, ſo many perils of bodies and ſoules, that it alone (ſaith Otho [*] Friſengenſis) through the fiercenes and continuance thereof, may ſufficiently proue the greatnes of mans miſery.

[i] *Sigeb. anno.* 1084.

[k] *Sigeb. anno.* 1085.

Found this written of him.

[*] *Chro. lib. 6. cap. 36.*

Philalethes. Two moſt remark-

able examples: they doe clearely illuſtrate that ſpeech of the wiſeman, *Take not part with the ſeditious: for who knoweth the ruine of them both?* But all this while you haue declared onely the truth of the firſt principle of *Kingly Soueraignty* in his excellent Maieſty; That receiuing *authority immediately from* GOD, *he hath no Superiour to puniſh him, or chaſtiſe him, but God alon.* I would therfore now entreat you to take the ſame pains in eſtabliſhing the ſecond principle of his ſupreme power; *The bond of his ſubiects in obedience to his Maieſty is inuiolable & cannot be diſſolued.*

Theodidactus. The principall meanes, whereby the ſeditious ſonnes of Belial doe pretend that this ſacred bond may be diſſolued, are either ſuppoſed crimes in the perſons of Princes, as Tyranny in gouerning, Infidelty, Hæreſie, Apoſtaſie, or Epiſcopall acts of the Biſhop of Rome, as his diſpenſations & excommunications.

Philalethes.

Philalethes. How doe you proue that tyranny in gouernment doth not vnloose this bonde?

Theodidactus. Was not Saul a • Tyrant, in hunting after the soule, and [f] seeking the life of *Dauid*, who was most [g] faithfull vnto him amongst all his seruants, whom hee himselfe confessed to haue [h] rendred vnto him good for euill?

c 1 Sam. 24. 12.
f 1 Sam. 22. 23.
g 1 Sam. 22. 13
h 1 Sam. 24. 18.

Was he not a bloudy oppressor in commanding Doeg, without any iust cause of offence, violently to runne [a] vpon the Priests, and to slay forescore and fiue persons that did weare a Linnen Ephod? to smite *Nob* the city of the Priests both Man, and Woman, both Childe and Suckling, both Oxe, Asse and Sheepe with the edge of the Sword?

a 1 Sam. 20. 18 19.

The bloud of so many Innocents did cry vnto GOD for vengeance, and by his spectall commandement (b) who so sheddeth Mans bloud, by Man his

b Gen. 9. 6.

bloud ſhall bee ſhed, deſerued death: yet Dauid, not an ordinary or priuate man, but by GODS owne appointment deſigned vnto the Kingdome, a chiefe Captaine and leader in the Kings battailes, the Kings ſonne in law, when he had Saul deliuered into his hands, and was encouraged by his ſeruants to deſtroy him; ſaid vnto them [c] the Lord keepe mee from doing that thing vnto my Maiſter the Lords annoynted, to lay my hand vpon him, for hee is the Lords annoynted: and after vnto Saul himſelfe: [d] wickednes proceedeth from the wicked, but mine hand be not vpon thee. And againe vnto Abiſhai, when the Lord another time had cloſed *Saul* into his hand; [e] deſtroy him not, for who can lay hands vpon the Lords annoynted, and bee guiltleſſe? Which pious and religious acts of *Dauid* toward *Saul*, amongſt the Iſraelites, *Optatus* hath elegantly deſcribed, the more effectually

[c] 1 Sam. 24. 6.

[d] Verſe 14.

[e] 1 Sam. 26. 9.

effectually to commend them vnto Christians. Dauid (saith [f] *Optatus*) had the occasion of victory in his hands, he might haue cut the throat of his vnwary and secure aduersary without any labour: he might without shedding of blood, without any conflict, haue changed a publike warre into a priuate slaughter. And his men, the victory, occasion, and opportunity encouraged him: he began to draw his sword, his armed hand was mouing towards the throat of his enemy; but the perfect remembrance of GODS commandements stayed him, hee withstanding his men and the occasions inciting him, in effect thus speaketh vnto them: O victory thou dost in vaine prouoke, & inuite mee with thy triumphes. I would willingly conquer mine enemy: but I must rather keepe GODS Commandements. I will not (said hee) lay my hands vpon the Lords annointed. And so hee

[f] *Lib. 2. aduers. Parme.*

hee repreſſed his hand together with his ſword: and whiles hee feared the oyle ſaued his enemy.

Philalethes Our bleſſed Sauiours owne precept and commandement is cleare enough for the preſeruing of the liues, or of any thing elſe belonging to our enemies: [a] *Loue* (ſaith hee) *your enemies, bleſſe them that curſe you, doe good to thē that hate you, & pray for them that hurt you & perſecute you.*

a Mat. 5.

Theodidactus. You ſay well, that theſe words are CHRISTS precept or commandement: our Sauiours preface vnto them, (Ἐγω λεγω ὑμῖν, I ſay vnto you; it is my decree) doth ſufficiently proue it, and the words immediatly following them (that you may be the Children of your Father which is in Heauen) are a moſt forcible motiue to ſtir vs vp readily, and with alacrity to yeeld obedience vnto this commandement. Although then Kings and Princes through their tyranny, perſecuti-

perſecution and oppreſſion, ſhould be our enemies, as Saul was vnto Dauid (thine [b] enemy ſaith Abiſhai of Saul vnto Dauid:) yet we are to loue [c] them from our hearts, to bleſſe and pray for them with our tongues, and to doe good vnto them by our actions. For theſe duties by our Sauiours commandement are to be performed of vs vnto priuate men that are our enemies; much more vnto publike perſons, the Princes and Potentates of the Earth. That elect veſſell Saint Paul [d] exhorting vs to bleſſe all men by our prayers, ſupplications, and interceſſions; preſently mentioneth kings, and all that are in authority, as perſons for whom after a more ſpeciall manner wee are to poure out our ſupplications vnto God. Likewiſe Tertullian [e] teaching that according vnto the Chriſtian doctrine, to wiſh euill, to doe euill, to thinke euill, is indifferently forbidden vs towards

b 1 Sam. 24.

c *Saluator tria præcipit inimicis exhibenda: quorum primum diligere ad Cor pertinet; ſecundum nempe benefacere ad opus; tertium benedicere; i. bene precari & velle, ad linguã. Ian. Senius. cap. 40. Conco.*

d 1 Tim. 2.

e *In Apologetico cap. 36.*

towards all men; thence inferreth, if we are not to offer the least of these iniuries to any man; much lesse to him that is so highly aduanced by our God, speaking of the Emperour.

Philalèthes. Who was this Emperour of whom *Tertullian* speaketh?

Theodidactus. It was Seuerus: for vnder him (saith [f] Hierome) Tertullian flourished.

f *In Catalogo.*

Philalèthes. Was this Emperor a Tyrant in his gouernment?

Theodidactus. Yea, an vnbeléeuing Tyrant, and infidell, that did grieuously persecute the Christians, whom hee did [g] afflict with the fift famous persecution.

g *Seuerus quinta post Neronem persecutione Christianos excruciauit; OROS. et Baron. an. CHR. 205. Sæuissima persecutione.*

Philalèthes. Then I perceiue by *Tertullians* iudgement, that not only Tyranny, but likewise tyranny ioyned with infidelity, doth not vnloose the bond of duty & obedience from Subiects vnto their Soueraigne.

Theodidactus. You may learne this

this truth from a more ancient and authentique author than Tertullian, euen from the blessed Apostle Saint Peter. This holy seruant of GOD writ his first Epistle in the [b] time of Claudius the Emperour, and did direct it vnto his Countreymen the Iewes, [c] here and there throughout Pontus, Galatia, Cappadocia, Asia, Bythinia, which were regions then subiect vnto the Roman Emperour. For many yeares before Claudius raigne, Pompey [d] the great made these regions Romane Prouinces.

And because some Seducers (as [e] Iosephus witnesseth) had perswaded the Iewes vnder a pretext of maintayning their liberty, that tribute was not to be payd to Cæsar, neither any mortall man was to be accounted as a Prince, or Lord ouer them, but GOD onely: Saint Peter exhorteth them so to be free, [f] as not hauing their liberty for a cloake of

b *Baro. to. 1. an. 45.* *The Rhemists in their table of Peter.*

c 1. Pet. 1.

d *Sigon. Comment. in lib. 2. Sulpitij.*

e *Iudaicarum Antiquit. lib. 18. cap. 1. & lib. 2. de bella Iudaic. cap. 12.*

f 1 Pet. 2. 16. 18

of maliciousnesse, but as the seruants of GOD, and to feare GOD, but yet to honour the King also. And although Magistrates bee men, and so their ordinance, in regard of the persons in whom it doth reside, but humane: yet to submit themselues vnto them, for the Lords sake, from whom they receiued their authority.

Philalêthes. This *King* whom Saint *Peter* would haue his brethren the Iewes *to honour*, and that as *Supreme*, cannot be any other than the Emperor *Claudius*, vnder whom (as you haue shewed) St. *Peter* writ his Epistle, and whose subiects were the Inhabitants of *Pontus, Galatia, Cappadocia, Asia, Bythinia*, vnto whom St. *Peter* inscribed his Epistle. And S. *Peter* might wel terme this Emperour a King, because the Romane Emperors (saith *Appian*) *were in all their deeds and actions Kings.*

Præfa. Histo.

Theodidactus. Your collection and inference is very firme, and full

full of truth, and therefore Saint Peter exhorteth his brethren the Iewes (himselfe residing [a] then at Rome) to submit themselues, and to be subiect vnto a profane Infidell, a cruell Tyrant. For Claudius vpon the sight of the last prodigie worshipped the heathen Gods after the custome of the ancient Romanes: hee was naturally [c] so mercilesse, and giuen to bloudshed, that he would haue tortures in examinations, punishments for Paricides, executed in his owne presence: he had most cruell searchers, of all that came but to salute him, sparing not any Sexe or Age; delighted to see the faces of Fencers (whose throats he had caused to be cut for stumbling by chance in their sword fights) as they lay gasping and yeelding vp their breath: [d] he was excessiuely giuen to the wanton loue of Women, and was [e] so inthralled vnto his wiues and free-men, that as it was commodious vnto them, or stood

a *Baro. Anno 45 Rhemists in their table of Peter.*
b *Sueto. Cap. 22.*
c *Suet. Cap. 34.*
d *Suet. Cap. 33.*
e *Suet. Cap. 29.*

ſtood with their affection, hee granted honourable Dignities, conferred the conducts of Armies, and decreed impunities or puniſhments.

Unto ſuch an vnbeleeuing and bloudy emperour, Saint Peter earneſtly exhorteth the beleeuing Iewes to yeeld obedience.

Philalethes. After what manner? In outward ſhew and appearance only of conſtraint, and becauſe (*Willed they, nilled they*) they were to obey?

Theodidactus. **No: for Saint Paul writing his Epiſtle vnto the Romans** * **liuing vnder the ſame Emperour, commandeth** c Euery ſoule to be ſubiect to the higher powers, & not becauſe of wrath, **nor out of feare of outward force, or violence**, but for Conſcience ſake; **and for that theſe higher powers are the** Ordinance of GOD, the Miniſters of GOD. **And this is, as the ſame Apoſtle elſewhere** d **admoniſheth, to yeeld obedience**

* *Rhemiſts in their table of Paul.*

c Rom. 13.

d Col. 3.

obedience vnto them from the heart as seruing the Lord and not men. Eph. 6.

Which heauenly doctrine of the Apostles was afterward often iterated by the Fathers of the Primitiue Church in their writings least by the fraud of Sathan it might slippe out of the mindes of the faithfull. Iustine Martyr in the name of the Christians in his dayes saith vnto Antoninus an vnbeleeuing Emperor, and a [e] persecutor: Wee onely adore God, and in all other things (not of constraint) but cheerefully performe seruice vnto you. And Augustine: The powers that are, are of God: hence wee honour a Gentile placed in power, although he himselfe, who holding Gods order giueth thankes vnto the Diuell, bee vnworthy: for the power requireth it, and deserueth honour as ordained of God.

[e] *Persecutio 4. sub Antonino Bellar. in Chro.*

[f] *Apol. 2. ad Antoni. Ime.*

Philalêthes. Howsoeuer infidelity doth not dissolue the bond of

a subiect in dutie and allegiance vnto his Soueraigne, yet may not Hæresie and Apostasie?

Theodidactus, Constantius, Valens, Valentinianus the younger, were Arrian Heretiques: yet we read not that they were reiected by Orthodoxe Christians as vnlawfull and vsurping Emperours. And (which is worse) was not *Iulian Apostata*, an Idolater? yet [a] Christian souldiers serued this vnbeleeuing Lord, and when he said goe forth to fight, inuade such a Nation, they obayed.

[a] Aug. 124. Ps.

Philalêthes. Some say this was for want of strength, and forces, to resist.

Theodidactus. They could not want strength, when the greatest part of Iulians army were Christians as it appeared instantly vpon his death by their ioynt exclamation vnto Iouinian his successour. For this army chooſing Iouinian Emperour, and hee refusing to haue any Imperiall commaund o-

ouer

ner them, because he was a Chri-
stian, and they Pagans: [b] all of them with one voyce made answere, And we are Christians It was not then for want of power they obeyd, but rather, as [c] Augustine writeth of them, they were subiect vnto *Iulian* their temporall Lord, for his sake that was their eternall Lord and Maister, and out of obedience vnto his commandements. [b] *Ruffin. lib. 2 hist. cap. 1* [c] *in Psa. 124.*

If subiects are obliged in duty and out of conscience cheerefully to obey Tyrannous, vnbeleeuing, Hæreticall, Apostaticall Princes, as Powers ordained of God; with what alacrity then should wee bee in all things obsequious vnto our gratious, and religious Soueraigne? Gracious as being like vnto God, whose Vicegerent hee is in this, that his clemency and mercy is ouer all his workes: Religious, in that he is a zealous propugner of the auncient and Catholique faith, not onely by his

singly power and authority, but likewise by the learned penne of a ready writer.

Notwithstanding some are so blinded with the Romane superstition, that they are ready vpon some pretended acts of the Bishop of Rome, as vpon his dispensations, or excommunications, to renounce their obedience vnto so mercifull and pious a Prince.

Philalethes. May not then the Bishop of Rome, either by dispensing with the *Law*, which bindeth Subiects vnto obedience, or with the *Oath*, whereby they sincerely sweare to performe this obedience vnto his excellent Maiesty; vnlose the bond of their allegiance?

Theodidactus. The Bishop of Rome cannot dispense with the Law of Nature; which [a] from the first beginning of the reasonable Creature is vnchangeable, nor with the morrall Law of God, [b] whose precepts are indispensable. But the dutie of Subiects in obedience

[a] *Aquin.* 1. 2. 94. art. 5

[b] 1. *q.* 110. *ex.* 8.

obedience vnto their Soueraigne, is grounded vpon the law of Nature; beginning with our first beginning. For as wee be borne Sonnes, so wee are born Subiects; his Sonnes, from whose loynes; his Subiects in whose Dominions we are borne. The same duties of Subiects are also inioyned by the morall law, & particularly (as you shewed in the very entrance vnto this our conference) in the fift commandement, Honour thy Father and thy Mother: where, as we are required to honor the Fathers of priuat families, so much more the Father of our Country & the whole Kingdom. And as the Bishop of Rome cannot dispense with these lawes, imposing vpon vs obedience vnto his maiesty, so neither with the oath wee take to persevere in this obedience. When Dauid said, I haue c sworne that I wil keep thy righteous iudgments, if the Bishop of Rome had bēn then in his fulnesse of power, could he haue dispensed with this oath? And so if any now, by the example of Dauid, swear to kepe Gods righteous iudgments

c Psal. 119.

of not committing adultery, or of honouring their Parents, & Magistrates: hee cannot free them from this oath: but if we violate both these commandements we are as well Rebels, as Adulterers.

Philalêthes. Are not the excommunications of the Bishop of Rome of more force to loose the bond of allegiance, than his dispensations?

Theodidactus. These likewise have no power to work this effect. Excommunication vpō a contempt vnto the Church doth not make a man worse then an [d] Ethnike; but you have heard that both S. Peter and S. Paul earnestly exhort vs to bee subiect vnto heathen, and Ethnicke Princes; and therefore we may also yeeld obedience vnto excommunicate Princes: besides, excommunication (according to the doctrine of the [e] Romanists themselues) doth not free a seruant from obedience vnto his Maister, or a sonne vnto his Father. And Kinges are as Masters, and Subiects as Seruants: for so Dauid calleth Saul his Master, and stileth himselfe his [g] Seruant:

[d] Mat. 18

[e] Anin. in. sup. quæ 23 Tolet Iust. sacerd. l. 1 c. 9.

[f] 1 Sam. 24 11.

[g] 1. Sam.

uant: Kinges are as [h] Fathers, and subiectes as Sonnes; for so King Ezechias was a Father ouer the Fathers of his people, euen the Priests, and therefore much more ouer the rest of his subiects. As then excommunication doth not dissolue the bond of dutie betweene Fathers and Sonnes: of seruice between Masters and Seruants no more doth it the bond of fidelity betweene Princes and their Subiects. And so at length I haue proued vnto you that neither supposed crimes in Princes, as Tyranny, Infidelitie, Heresie, Apostasie; nor the Episcopall Acts of dispensation, and excommunication so in effect, that nothing; can free subiects from their fidelitie and allegiance vnto their Prince.

[h] 2. Chron. 29. Debora a mother in Israel. Iudg. 5. 7.

Philalethes. Nothing! The *seale* of *confessiõ* doth at least in part free some subiects from speciall duties of obedience vnto their Soueraigne; as Priests from reuealing treasons and Conspiracies which they know, as *ghostly fathers*, from the penitent. For if conspiracies or treasons bee knowne vnto a Priest in confession, the bond thereof

b *Aquin. in sup. qu. 11. art. 1.*

doth bind him to conceale it, b because they are knowne vnto him as vnto God, whose Vicar he is in hearing the humble confessions of repentant Sinners.

Theodidactus. If Priests in confessions doe vnderstand of treasons & other enormous offences, endangering the publik safety of the church or Commonweale, as God, & as his Vicars; then they are to immitate God, whom they would represent, in the discouering of these grieuous crimes. For God alwayes doth after a miraculous manner, and (as it were) by his owne immediate finger bring to light crying sins, when they are done in secret, and for a time are inwrapped in darkenesse.

* *Ibycus vt peryt, vindex fuit altiuolans gens Auson.*

c Eccl. 10.

Did he not by the birds of the aire detect the murder of * Ibycus? And because the persons of Princes are more acred then the persons of priuate men, God hath made a speciall promise in his word, that he wil detect c Curses, conceiued only in the heart, against Kings, by the Foules of the heauen (that is) after a strange

and

and miraculous manner, if by ordinary meanes they shall not be reuealed. And therefore some Priests of France haue detected intendments of treason, onely in thought, heard by them in confession: and the Authors of these intendments haue been punished with death. A[f] Gentleman of Normandy in France confessed vnto a Frier Minor, that he had once a resolution to murder king Francis, and that he repented of his wicked purpose. The Frier gaue him absolution, but reuealed his wicked purpose vnto the King: and after deliberation had therof in the Parliament of Paris, the Gentleman was executed; & the Frier not punished with any censure of the Church for his detection.

[f] Bodin. lib. 2. de Repub cap. 5.

Priests then are in Gods steede, whiles they heare Penitents confessing their sinnes, not to conceal these sinnes, if they be enormous and dangerous vnto the publike state; but according to their cõmission (whose sins ye [a] remit, they are remitted) to declare vnto them the remissiõ of their

[a] Iohn.

sinnes

sinnes as they are offences onely against God, and before his heauenly Tribunall.

Philalethes. But the *law of the Church* commandeth Priests to conceale all such sinnes as come vnto their knowledge by way of Confession.

Theodidactus. This Lawe of the Church is but the Law of Pope [b] Innocent the third cited in the decretals (for he is the most ancient author that the * Romanists can alledge for their seale of Confession:) But were it a Law of the whole Church, it is but an Ecclesiasticall Law. Now if duties inioyned by God himselfe in his morall, Law, as not to doe any manner of worke vpon the Sabboth day, may be omitted by our [c] Saviours commandement to saue the life of a beast: May not some things imposed onely by an Ecclesiasticall Law, be neglected for saving the life of a King vpon whom so many liues depende So that neither the seale of confession doth free vs from any part of the duties of allegiance vnto our Soueraigne.

[b] C. Omnis vtriusq; de Pœniten. & Remiss.

* Se Valentia Tom. 4. disp. 7. q. 13. p. 1.

Philalethes. If the bond of Allegiance

giance from subiects vnto their Prince is so inuiolable, that nothing, no not *the seale of confession*, can dissolue it; is there no meanes to stay the fury of a *Soueraigne Commander*, if he should be so Tyrannous, and profane, as to endeauour to oppresse the whole Church at once, and vtterly to extinguish the light of *Christian Religion?*

Theodidactus. Princes in their rage may endeauour wholly to destroy Christs Church: but in vaine; because Christ hath so built it vpon a[d] Rocke, that the strength and gates of hell shall not euer so farre preuaile against it as quite to vanquish. And when they doe labour to effect so hainous an impietie, the onely meanes wee haue to appease their furie is serious repentance for our sinnes, which haue brought this chastisement vppon vs; and humble prayer vnto GOD, who guideth the hearts of Princes like Riuers of waters. You know how before the comming of CHRIST, the vesible Church was onely amongst the Iewes; and that whiles they were Captiues vnder the Persian Monarches

[d] Mat. 16

narkes. Assuerus at the instigation of
a Est. 4. Haman sent forth a decree to a destroy them all both yong and old, children and women, in one day. Heere the whole Church by the barberous designement of Assuerus, seemed to be in the very iawes of death; yet they take no armes, they consult not how to poyson Assuerus or Haman, they animate no desperate person suddenly to stab them; but there was onely
b Est. c. 4. b great sorrow amongst them, and fasting and weeping, many lying in sacke-cloth and ashes; to humble themselues vnder the mightie hand of God for their sinnes, and to auert his wrath hanging ouer their heads, by the cruelty of so bloudy a tyrant.

And the ancient Christiãs vpon the like occasions imitated these Iewes. For when they were threatned by Iulian the Apostata, with an vtter tinction of Christianity, they hindred
c Nazianz. Ora. 1. in Iulian. and c repressed him with their teares, hauing this onely remedy against the Persecutor. If any therefore are oppressed with the tyranny of their supreme Gouernours, let him (saith Sarisburi-

[d] Sarisburiensis, **euen in the darknes of Popery**) fly vnto the patronage of Gods mercy, and with deuout praier turne away the whip wherewith they are scourged: * For the sinnes of the offenders, are the strength of Tirants.

[d] *Lib. 8. ca. 20.*

* *Peccata enim delinquentium sunt vires Tyrannorũ*

Philalethes. To be freed from Tyranny and oppression in this world, is a temporall benefit: and many times God hearkneth not vnto our prayers for temporall benefits. How then are faithfull & loyall subiects to comfort themselues against the pressures of mercylesse Tyrants?

Theodidactus. **Their only comfort in this case, is that which Saint Augustine long since ministred vnto them.** The rod of sinners (**saith hee, speaking of wicked Rulers & Magistrates**) lieth heauy vpon the lot of the righteous; but not for euer. The time wil come when one God shalbe acknowledged: The time will come when one Christ, appearing in his brightnes, shal gather before him all Nations, and seuer them, as a Pastor seuereth his Gotes from the sheepe, and place his sheepe vpon the right hand

hand, and his Gotes vpon his left. And then thou shalt see many seruants and subiects, amongst the sheepe, and many Masters, and Princes, among the Gotes: and againe many masters, and Princes, amongst the Sheep, and many subiects and Seruants amongst the Gotes. So when all other helpes and comforts doe faile distressed subiects; the day of Iudgement, the end of all transitory things, will bring an end vnto their sorrowes.

Philalethes. With this end of all things, I pray you let vs end this our conference, beseeching God so to affect the hearts both of *Princes* and *Subiects*, with a serious and frequent cogitation of this last Iudgement; that they in gouerning, these in obeying, both in all their actions, and *whatsoeuer they doe*, may (with Saint *Hierome*) haue the voyce of the Archangell alwayes sounding in their eares,

Reg. & Sacho.

Arise from the dead, and come vnto iudgement.